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Vol. III, No. 17, Extra.

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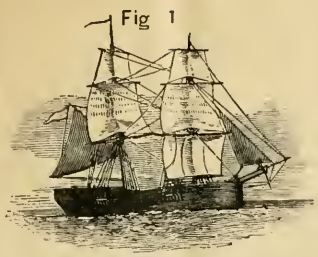


Brig laid aback.

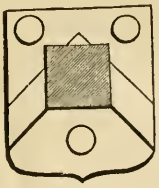
Fig. 2.

Abacot, from great seal of Henry VII.

Fig. 4

Doric Capital.
A, The Abacus.

Fig. 7.



Abatement.

Fig. 5.

Ionic Capital.
A, The Abacus.

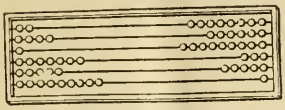
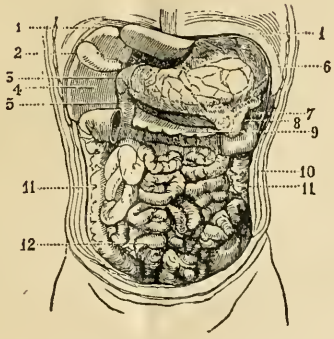
Fig. 3.

Abacus for Calculations.

Fig. 6.

Corinthian Abacus.

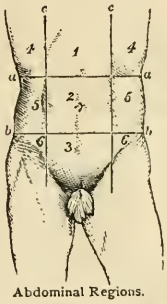
Fig. 8.



Organs of the Abdomen.

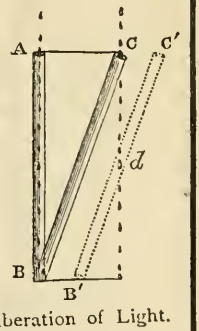
1. Diaphragm. 2. Gall-bladder. 3. Pyloric end of Stomach. 4. Right Lobe of Liver. 5. Duodenum. 6. Great end of Stomach. 7. Spleen. 8. Piece of Caul, or Omentum. 9. Pancreas (Sweetbread). 10. Small Intestine (Jejunum). 11. Great Intestine (Colon). 12. Small Intestine (Ilium).

Fig. 9.



Abdominal Regions.

Fig. 10.



Aberation of Light.

Fig 11

Romans wearing the Abolla.

'Fig 12.

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

Abracadabra.

Fig. 13.

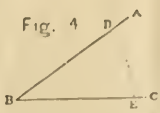
1. Abrupt Root. 2. Abrupt Leaf. 3. Abrupt-pinnate.

Plate 8

Fig. 1.

Angel of Edward IV.

Fig. 4



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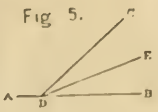

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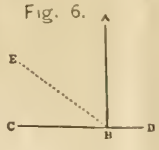

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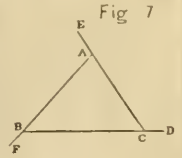

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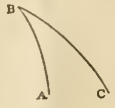

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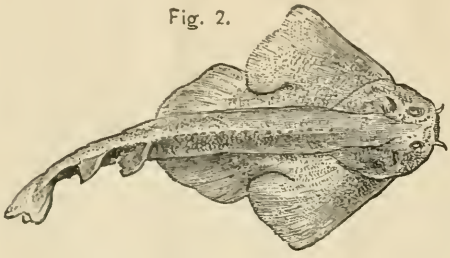
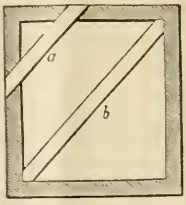


Angel Fish.

Fig. 9.

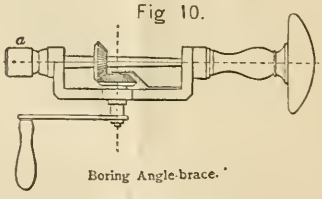


a, Angle-brace. *b*, Diagonal brace.

Fig. 3.

Angelica archangelica.

Fig 10.

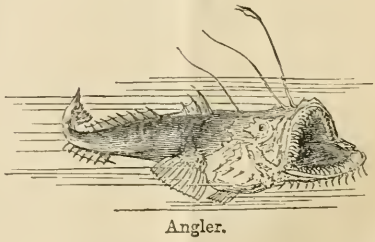


Boring Angle-brace.

Fig. 11.

A, Angle-iron.

Fig 12.



Angler.

TEACHING OF THE TWELVE APOSTLES.

INTRODUCTORY NOTE.

THE document here presented occupies five of the 120 leaves of a manuscript found in the Library of the Monastery of the Most Holy Sepulchre in Constantinople, by Philotheos Bryennios, now Metropolitan of Nicomedia. Besides the Διδαχή, the manuscript contains the complete text of the two Epistles of Clement of Rome, the Epistle of Barnabas, the Epistles of Ignatius and of Mary of Cassobelæ, and Chrysostom's Synopsis of the books of the Old and New Testaments.

As the text of the Διδαχή was first published only a few months ago, it has not yet received such examination at the hands of scholars as is necessary in order to determine its genuineness. The manuscript bears the signature of "Leon, notary and sinner," who declares that he completed the transcription in the month of June, 6564, corresponding to A. D. 1056. From the entire absence of reference to doctrinal matters, the specific teachings of heretics, and the hierarchical constitution of the Church, it is inferred that the original, of which the Bryennios manuscript is a copy, dates from a period not later than the first half of the second century of the Christian era.

Several ancient writers make mention of a composition bearing the title of Διδαχή, or Διδαχαί τῶν Αποστόλων. Thus Eusebius (d. 340) speaks of a book called "Teachings (διδαχαί) of the Apostles;" Athanasius (d. 373) enumerates among works suitable for the instruction of catechumens one called "Teaching (διδαχή) of the Apostles;" and Nicephorus, Patriarch of Constantinople (d. 828), mentions a work bearing this title, and even gives the number of lines in the manuscript as 200. In the manuscript found by Bryennios the Διδαχή is comprised in 203 lines. Finally, Clemens Alexandrinus (d. 220), in the first of his "Stromata," seems to quote the Teaching as "Scripture." He writes as follows: Οὗτος . . . κλέπτης ὑπὸ τῆς Γραφῆς εἴρηται· φησὶ γοῦν· υἱέ, μὴ γίνου ψεύστης· ὁδηγεῖ γαρ τὸ ψεῦσμα πρὸς την κλοπήν, *i.e.*, "Such a one . . . is called *in the Scripture* a thief. For it saith: Son, be not a liar, for a lie leadeth to theft." This would seem to be a quotation from Chapter III. of the "Teaching."

For the rest, the "Teaching" has no bearing upon any of the points contested among the several divisions of the Christian Church, save one—the mode of baptizing. Further, it would seem to give *negative* evidence against the historic claim of Episcopacy.

20 LAFAYETTE PLACE, NEW YORK, April 2, 1884. J. H.

ΔΙΔΑΧΗ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ.

ΔΙΔΑΧΗ ΚΥΡΙΟΥ ΔΙΑ ΤΩΝ ΔΩΔΕΚΑ ΑΠΟΣΤΟΛΩΝ ΤΟΙΣ ΕΘΝΕΣΙΝ.

Κεφ. α. Ὁδοὶ δύο εἰσί, μία τῆς ζωῆς καί μία τοῦ θανάτου, διαφορὰ δὲ πολλὴ μεταξὺ τῶν δύο ὁδῶν. Ἡ μὲν οὖν ὁδός τῆς ζωῆς ἐστιν αὕτη· πρῶτον, ἀγαπήσεις τὸν Θεὸν τὸν ποιήσαντά σε· δεύτερον, τὸν πλησίον σου ὡς σεαυτόν· πάντα δὲ ὅσα ἐὰν θελήσῃς μὴ γίνεσθαί σοι, καὶ σὺ ἄλλῳ μὴ ποίει. Τούτων δὲ τῶν λόγων ἡ διδαχὴ ἐστιν αὕτη· Εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐχθρῶν ὑμῶν, νηστεύετε δὲ ὑπὲρ τῶν διωκόντων ὑμᾶς· ποία γὰρ χάρις, ἐὰν ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς; οὐχὶ καὶ τὰ ἔθνη τὸ αὐτὸ ποιοῦσιν; ὑμεῖς δὲ ἀγαπᾶτε τοὺς μισοῦντας ὑμᾶς καὶ οὐχ ἕξετε ἐχθρον. Ἀπέχου τῶν σαρκικῶν καὶ κοσμικῶν ἐπιθυμιῶν. Ἐάν τις σοι δῷ ῥάπισμα εἰς τὴν δεξιὰν σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην, καὶ ἔσῃ τέλειος· ἐὰν ἀγγαρεύσῃ σέ τις μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο· ἐὰν ἄρῃ τις τὸ ἱμάτιον σου, δὸς αὐτῷ καὶ τὸν χιτῶνα· ἐὰν λάβῃ τις ἀπὸ σοῦ τὸ σόν, μὴ ἀπαίτει· οὐδὲ γὰρ δύνασαι. Παντὶ τῷ αἰτοῦντί σε δίδου καὶ μὴ ἀπαίτει· πᾶσι γὰρ θέλει δίδοσθαι ὁ πατὴρ ἐκ τῶν ἰδίων χαρισμάτων. Μακάριος ὁ διδοὺς κατὰ τὴν ἐντολήν· ἀθῷος γὰρ ἐστιν· οὐαὶ τῷ λαμβάνοντι· εἰ μὲν γὰρ χρείαν ἔχων λαμβάνει τις, ἀθῷος ἔσται· ὁ δὲ μὴ χρείαν ἔχων δώσει δίκην,

TEACHING OF THE TWELVE APOSTLES.

TEACHING OF THE LORD THROUGH THE TWELVE APOSTLES TO THE NATIONS.

I.—There are two ways, one of life and one of death, and the difference is great between the two ways. Now the way of life is this: first, thou shalt love God who made thee; second, thy neighbor as thyself; and whatsoever thou wouldst not have befall thee, do not thou to another. Of these words the teaching is this: bless them that curse you and pray for your enemies; and fast for them that persecute you; for what favor is it if you love them that love you? Do not even the heathen the same? But you, love them that hate you, and you shall not have an enemy. Refrain from carnal and worldly desires. If one give thee a blow on the right cheek, turn to him the other also, and thou wilt be perfect. If one constrain thee to go one mile, go with him two. If one take thy cloak, give him also thy coat. If one take from thee what is thine, demand it not back, for neither canst thou. To every one that asketh thee give, and demand not back, for to all the Father would give of his own graces. Blessed is he that giveth according to the commandment, for he is guiltless. Woe to him that taketh: for if one that is in need taketh, he shall be guiltless; but he that is not in need shall

ἵνατι ἔλαβε καὶ εἰς τί, ἐν συνοχῇ δὲ γενόμενος ἐξετασθήσεται περὶ ὧν ἔπραξε, καὶ οὐκ ἐξελεύσεται ἐκεῖθεν μέχρις οὗ ἀποδῷ τὸν ἔσχατον κοδράντην. Ἀλλὰ καὶ περὶ τούτου δὴ εἴρηται· Ἱδρωσάτω ἡ ἐλεημοσύνη σου εἰς τὰς χεῖράς σου, μέχρις ἂν γνῷς τίνι δῷς.

Κεφ. β'. Δευτέρα δὲ ἐντολὴ τῆς διδαχῆς· Οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ παιδοφθορήσεις, οὐ πορνεύσεις, οὐ κλέψεις, οὐ μαγεύσεις, οὐ φαρμακεύσεις, οὐ φονεύσεις τέκνον ἐν φθορᾷ οὐδὲ γεννηθὲν ἀποκτενεῖς. Οὐκ ἐπιθυμήσεις τὰ τοῦ πλησίον, οὐκ ἐπιορκήσεις, οὐ ψευδομαρτυρήσεις, οὐ καλῶς μνησικακήσεις. Οὐκ ἔσῃ διγνώμων οὐδὲ δίγλωσσος· παγὶς γὰρ θανάτου ἡ διγλωσσία. Οὐκ ἔσται ὁ λόγος σου ψευδὴς, οὐ κενός, ἀλλὰ μεμεστωμένος πράξει. Οὐκ ἔσῃ πλεονέκτης οὐδὲ ἅρπαξ οὐδὲ ὑποκριτὴς οὐδὲ κακοήθης οὐδὲ ὑπερήφανος. Οὐ λήψῃ βουλὴν πονηρὰν κατὰ τοῦ πλησίον σου. Οὐ μισήσεις πάντα ἄνθρωπον, ἀλλὰ οὓς μὲν ἐλέγξεις, περὶ δὲ ὧν προσεύξῃ, οὓς δὲ ἀγαπήσεις ὑπὲρ τὴν ψυχήν σου.

Κεφ. γ'. Τέκνον μου, φεῦγε ἀπὸ παντὸς πονηροῦ καὶ ἀπὸ παντὸς ὁμοίου αὐτοῦ· Μὴ γίνου ὀργίλος· ὁδηγεῖ γὰρ ἡ ὀργὴ πρὸς τὸν φόνον· μηδὲ ζηλωτὴς μηδὲ ἐριστικὸς μηδὲ θυμικός· ἐκ γὰρ τούτων ἁπάντων φόνοι γεννῶνται. Τέκνον μου, μὴ γίνου ἐπιθυμητής· ὁδηγεῖ γὰρ ἡ ἐπιθυμία πρὸς τὴν πορνείαν· μηδὲ αἰσχρολόγος μηδὲ ὑψηλόφθαλμος· ἐκ γὰρ τούτων ἁπάντων μοιχεῖαι γεννῶνται. Τέκνον μου, μὴ γίνου οἰωνοσκόπος· ἐπειδὴ ὁδηγεῖ εἰς τὴν εἰδωλολατρείαν· μηδὲ ἐπαοιδὸς μηδὲ μαθηματικὸς μηδὲ περικαθαίρων, μηδὲ θέλε αὐτὰ βλέπειν· ἐκ γὰρ τούτων ἁπάντων εἰδωλολατρεία γεννᾶται. Τέκνον μου, μὴ γίνου ψεύστης· ἐπειδὴ ὁδηγεῖ τὸ ψεῦσμα εἰς τὴν κλοπήν· μηδὲ φιλάργυρος μηδὲ κενόδοξος· ἐκ γὰρ τούτων ἁπάντων κλοπαὶ γεννῶνται. Τέκνον μου, μὴ γίνου γόγγυσος· ἐπειδὴ ὁδηγεῖ εἰς τὴν βλασφημίαν· μηδὲ αὐθάδης μηδὲ πονηρόφρων· ἐκ γὰρ τούτων ἁπάντων βλασφημίαι γεννῶνται. Ἴσθι δὲ πραΰς, ἐπεὶ οἱ πραεῖς κληρονομήσουσι τὴν γῆν. Γίνου μακροθυμος καὶ ἐλεήμων καὶ ἄκακος καὶ ἡσύχιος καὶ ἀγαθὸς καὶ τρέμων τοὺς λόγους διὰ παντός, οὓς ἤκουσας. Οὐκ ὑψώσεις σεαυτὸν οὐδὲ δώσεις τῇ ψυχῇ σου θράσος. Οὐ κολληθήσεται ἡ ψυχή σου μετὰ ὑψηλῶν, ἀλλὰ μετὰ δικαίων καὶ

give account wherefore he took and whereunto; and being in durance shall be questioned touching what he did, and he shall not go out thence until he give back the last farthing. Concerning this too it hath been said: let thy alms sweat in thy hands till thou know to whom to give.

II.—And the second commandment of the teaching is: thou shalt not kill; thou shalt not commit adultery; thou shalt not seduce boys; thou shalt not be a fornicator; thou shalt not steal; thou shalt not use magic art; thou shalt not practise sorcery; thou shalt not kill a child in the womb* nor slay it after it is brought forth. Thou shalt not covet thy neighbor's goods; thou shalt not forswear thee; thou shalt not bear false witness; thou shalt not be a slanderer; thou shalt not bear malice. Thou shalt not be double-minded nor double-tongued, for a snare of death is the double tongue. Thy speech shall not be lying nor vain, but filled with doing. Thou shalt not be avaricious, nor grasping, nor a hypocrite, nor malicious, nor arrogant. Thou shalt not take evil counsel against thy neighbor. Thou shalt not hate any man, but some thou shalt reprove, for some thou shalt pray, and some thou shalt love above thy life.

III.—My child, flee from all wickedness and from everything like it. Be not prone to anger, for anger leadeth to murder: nor envious, nor quarrelsome, nor passionate, for of all these are murders begotten. My child, be not lustful, for lust leadeth to fornication; nor foul-mouthed, nor superciliousᵗ, for of all these are adulteries begotten. My child, be not an observer of omens, for it leadeth to idolatry; nor practise enchantments; nor be an astrologer; nor use lustrations; nor wish to see these things, for of these is begotten idolatry. My child, be not a liar, for lying leads to theft; nor a miser; nor vain-glorious, for of all these are begotten thefts. My child, be not a grumbler, for it leads to calumny; nor self-willed; nor evil-minded; for of all these are calumnies begotten. But be meek, for the meek shall inherit the earth. Be long-suffering, and merciful, and guileless and gentle, and good, ever reverencing the words which thou hast heard. Thou shalt not exalt thyself nor suffer thy soul to be over-bold. Thy soul

*Ἐν φθορᾷ of the text is possibly a copyist's error for ἐν ὑστέρᾳ.

†Ὑψηλόφθαλμος. Probably an error of the copyist.

ταπεινῶν ἀναστράφήῃ. Τὰ συμβαίνοντά σοι ἐνεργήματα ὡς ἀγαθὰ προσδέξῃ, εἰδὼς ὅτι ἄτερ Θεοῦ οὐδὲν γίνεται.

shall not cleave to the high, but with the righteous and the lowly shalt thou converse. The happenings that befall thee accept as good, knowing that without God nothing occurs.

Κεφ. δ'. Τέκνον μου, τοῦ λαλοῦντός σοι τὸν λόγον τοῦ Θεοῦ μνησθήῃ νυκτὸς καὶ ἡμέρας, τιμήσεις δὲ αὐτὸν ὡς Κύριον· οὗεν γὰρ ἡ κυριότης λαλεῖται, ἐκεῖ Κύριός ἐστιν. Ἐκζητήσεις δὲ καθ' ἡμέραν τὰ πρόσωπα τῶν ἁγίων, ἵνα ἐπαναπαύῃ τοῖς λόγοις αὐτῶν. Οὐ ποθήσεις σχίσμα, εἰρηνεύσεις δὲ μαχομένους· κρινεῖς δικαίως, οὐ λήψῃ πρόσωπον ἐλέγξαι ἐπὶ παραπτώμασιν. Οὐ διψυχήσεις, πότερον ἔσται ἢ οὔ. Μὴ γίνου πρὸς μὲν τὸ λαβεῖν ἐκτείνων τὰς χεῖρας, πρὸς δὲ τὸ δοῦναι συσπῶν· ἐὰν ἔχῃς, διὰ τῶν χειρῶν σου δώσεις λύτρωσιν ἁμαρτιῶν σου. Οὐ διστάσεις δοῦναι οὐδὲ διδοὺς γογγύσεις· γνώσῃ γὰρ τίς ἐστιν ὁ τοῦ μισθοῦ καλὸς ἀνταποδότης. Οὐκ ἀποστραφήσῃ τὸν ἐνδεόμενον, συγκοινωνήσεις δὲ πάντα τῷ ἀδελφῷ σου καὶ οὐκ ἐρεῖς ἴδια εἶναι· εἰ γὰρ ἐν τῷ ἀθανάτῳ κοινωνοί ἐστε, πόσῳ μᾶλλον ἐν τοῖς θνητοῖς; Οὐκ ἀρεῖς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου ἢ ἀπὸ τῆς θυγατρός σου, ἀλλὰ ἀπὸ νεότητος διδάξεις τὸν φόβον τοῦ Θεοῦ. Οὐκ ἐπιτάξεις δούλῳ σου ἢ παιδίσκῃ, τοῖς ἐπὶ τὸν αὐτὸν Θεὸν ἐλπίζουσιν, ἐν πικρίᾳ σου, μήποτε οὐ μὴ φοβηθήσονται τὸν ἐπ' ἀμφοτεροις Θεόν· οὐ γὰρ ἔρχεται κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ πνεῦμα ἡτοίμασεν. Ὑμεῖς δὲ οἱ δοῦλοι ὑποταγήσεσθε τοῖς κυρίοις ὑμῶν ὡς τύπῳ Θεοῦ ἐν αἰσχύνῃ καὶ φόβῳ. Μισήσεις πᾶσαν ὑπόκρισιν καὶ πᾶν ὃ μὴ ἀρεστὸν τῷ Κυρίῳ. Οὐ μὴ ἐγκαταλίπῃς ἐντολὰς Κυρίου, φυλάξεις δὲ ἃ παρέλαβες, μήτε προστιθεὶς μήτε ἀφαιρῶν. Ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου, καὶ οὐ προσελεύσῃ ἐπὶ προσευχήν σου ἐν συνειδήσει πονηρᾷ. Αὕτη ἐστὶν ἡ ὁδὸς τῆς ζωῆς.

IV.—My child, thou shalt night and day remember him who speaks to thee the word of God; thou shalt honor him as the Lord, for whence the word of the Lord is spoken, there the Lord is. And thou shalt daily seek the countenances of the saints that thou mayest be refreshed by their discourses. Thou shalt not desire variance, but shalt pacify them that are at strife; thou shalt judge justly, shalt not regard the person in reproving for transgressions. Thou shalt not be of two minds whether it shall be or not. Be not one who holds the hands open to receive but clinched toward giving: if aught thou hast, by thy hands thou shalt make atonement for thy sins. Thou shalt not hesitate to give, nor giving shalt murmur, for thou shalt know who is the good giver-back of the recompense. Thou shalt not turn thy face away from the needy, but shalt share all things with thy brother, and shalt not say they are thine own; for if you are partners in what is imperishable, how much rather in things perishable? Thou shalt not take thy hand off thy son or off thy daughter, but from youth shalt inculcate the fear of God. Thou shalt not in thy bitterness give commands to thy slave or hand-maid who hope in the same God, lest perchance they should not fear God who is over both, for he cometh not to call men according to persons, but to call those whom the spirit hath made ready. And you, slaves, shall be subject to your masters as to God's image, in modesty and fear. Thou shalt hate all hypocrisy and whatever is not pleasing to the Lord. Thou shalt not forsake the Lord's commandments, but shalt observe what thou hast received, neither adding nor taking away. In the congregation thou shalt confess thy transgressions, and shalt not come forward to thy prayer with a bad conscience. This is the way of life.

Κεφ. ε'. Ἡ δὲ τοῦ θανάτου ὁδός ἐστιν αὕτη· πρῶτον πάντων πονηρά ἐστι καὶ κατάρας μεστή· φόνοι, μοιχεῖαι, ἐπιθυμίαι, πορνεῖαι, κλοπαί, εἰδωλολατρεῖαι, μαγεῖαι, φαρμακεῖαι, ἁρπαγαί, ψευδομαρτυρίαι, ὑποκρίσεις, διπλοκαρδία, δόλος, ὑπερηφανία, κακία, αὐθάδεια, πλεονεξία,

V.—But this is the way of death: first of all, it is evil and full of curse; murders, adulteries, lusts, fornications, thefts, idolatries, magic arts, sorceries, robberies, false testimonies, hypocrisies, duplicity, guile, arrogance, depravity, wilfulness, avarice, foul speech, envy, over-boldness,

ἀσχρολογία, ζηλοτυπία, ϑρασύτης, ὕψος, ἀλαζονεία· διῶκται ἀγαϑῶν, μισοῦντες ἀλήϑειαν, ἀγαπῶντες ψεῦδος, οὐ γινώσκοντες μισϑὸν δικαιοσύνης, οὐ κολλώμενοι ἀγαϑῷ οὐδὲ κρίσει δικαίᾳ, ἀγρυπνοῦντες οὐκ εἰς τὸ ἀγαϑόν, ἀλλ' εἰς τὸ πονηρόν· ὧν μακρὰν πραΰτης καὶ ὑπομονή, μάταια ἀγαπῶντες, διώκοντες ἀνταπόδομα, οὐκ ἐλεοῦντες πτωχόν, οὐ πονοῦντες ἐπὶ καταπονουμένῳ, οὐ γινώσκοντες τὸν ποιήσαντα αὐτούς, φονεῖς τέκνων, φϑορεῖς πλάσματος ϑεοῦ, ἀποστρεφόμενοι τὸν ἐνδεόμενον, καταπονοῦντες τὸν ϑλιβόμενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί, παντὸς ἁμαρτητοί· ῥυσϑείητε, τέκνα, ἀπὸ τούτων ἁπάντων.

VI.—See that none lead thee astray from this way of teaching, for he teaches thee without God. For if thou canst bear the whole yoke of the Lord, thou shalt be perfect: but if thou canst not, what thou canst that do. And as to food, bear what thou canst, but strictly abstain from what is offered to idols, for it is worship of dead gods.

Κεφ. ς'. Ὅρα μή τις σε πλανήσῃ ἀπὸ ταύτης τῆς ὁδοῦ τῆς διδαχῆς, ἐπεὶ παρεκτὸς ϑεοῦ σε διδάσκει. Εἰ μὲν γὰρ δύνασαι βαστάσαι ὅλον τὸν ζυγὸν τοῦ Κυρίου, τέλειος ἔσῃ· εἰ δ' οὐ δύνασαι, ὃ δυνῇ τοῦτο ποίει. Περὶ δὲ τῆς βρώσεως, ὃ δύνασαι βάστασον· ἀπὸ δὲ τοῦ εἰδωλοϑύτου λίαν πρόσεχε· λατρεία γάρ ἐστι ϑεῶν νεκρῶν.

VII. And touching baptism, thus baptize: having first declared all these things, baptize in the name of the Father, and of the Son and of the Holy Spirit, in living water. But if thou have not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou have neither, pour on the head water thrice in the name of Father and Son and Holy Spirit. Before baptism let the baptizer and the baptized fast, and any others who can; but thou shalt bid the baptized to fast one or two days before.

Κεφ. ζ'. Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἐν ὕδατι ζῶντι. Ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν ϑερμῷ. Ἐὰν δὲ ἀμφότερα μὴ ἔχῃς, ἔγχεον εἰς τὴν κεφαλὴν τρὶς ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος. Πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτιζόμενος καὶ εἴ τινες ἄλλοι δύνανται· κελεύσεις δὲ νηστεῦσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

VIII.—And let not your fasts be with the hypocrites, for they fast on the second day of the week and the fifth, but do you fast on the fourth and on the friday. Nor pray after the manner of the hypocrites, but as the Lord has enjoined in his gospel, thus pray: Our Father in heaven, hallowed be thy name: thy kingdom come; thy will be done as in heaven so on earth; our daily bread give us to-day; and forgive us our debt as we forgive our debtors; and bring us not into temptation, but deliver us from the evil one; for thine is power, and glory forever. Thrice a day pray thus.

Κεφ. η. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν· νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευήν. Μηδὲ προσεύχεσϑε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ, οὕτω προσεύχεσϑε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασϑήτω τὸ ὄνομά σου, ἐλϑέτω ἡ βασιλεία σου, γενηϑήτω τὸ ϑέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Τρὶς τῆς ἡμέρας οὕτω προσεύχεσϑε.

IX.—And concerning the eucharist, thus

Κεφ. ϑ'. Περὶ δὲ τῆς εὐχαριστίας, οὕτως

εὐχαριστήσατε· πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ἀμπέλου Δαβὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Περὶ δὲ τοῦ κλάσματος· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ὥσπερ ἦν τοῦτο κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἕν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· ὅτι σοῦ ἐστιν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. Μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου· καὶ γὰρ περὶ τούτου εἴρηκεν ὁ Κύριος· Μὴ δῶτε τὸ ἅγιον τοῖς κυσί.

give thanks. First as to the cup: We give thee thanks, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be glory forever. As to the broken bread: We give thee thanks, our Father, for the life and the knowledge which thou hast made known to us through Jesus thy servant: to thee be glory forever. As this broken bread was scattered over the hills, and having been gathered became one, so may thy congregation be gathered from the ends of the earth into thy kingdom; for thine is glory and power forever through Jesus Christ. And let none eat or drink of your eucharist, save those baptized in the name of the Lord, for of this the Lord said, Give not what is holy to dogs.

Κεφ. ι'. Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Πάτερ ἅγιε, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὗ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Σύ, δέσποτα παντοκράτορ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου, τροφήν τε καὶ ποτὸν ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν ἵνα σοι εὐχαριστήσωσιν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφὴν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου. Πρὸ πάντων εὐχαριστοῦμέν σοι ὅτι δυνατὸς εἶ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Μνήσθητι, Κύριε, τῆς ἐκκλησίας σου ῥύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ σύναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σοῦ ἐστιν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ υἱῷ Δαβίδ. Εἴ τις ἅγιός ἐστιν, ἐρχέσθω· εἴ τις οὐκ ἐστι, μετανοείτω· μαραναθά. Ἀμήν. Τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

X.—And when you are filled give thanks thus: We give thee thanks, holy Father, for thy holy name which thou hast caused to dwell in our hearts, and for the knowledge, and faith and immortality which thou hast made known to us through Jesus thy servant; to thee be glory forever. Thou, Almighty Master, didst make all things for thy name's sake; both food and drink thou hast given to men for enjoyment, that they might give thanks to thee; and on us thou hast bestowed spiritual food and drink and life everlasting, through thy servant. Above all we thank thee that thou art powerful; to thee be glory forever. Remember, Lord, thy congregation to deliver it from all evil and to make it perfect in thy love, and gather it from the four winds, sanctified, into thy kingdom which thou hast prepared for it; for thine is power and glory forever. May grace come and this world pass away. Hosanna to the son of David. If one is holy, let him come; if not, let him repent. Maranatha, Amen. But permit the prophets to give thanks as much as they will.

Κεφ. ια'. Ὃς ἂν οὖν ἐλθὼν διδάχῃ ὑμᾶς ταῦτα πάντα, τὰ προειρημένα, δέξασθε αὐτόν· ἐὰν δὲ αὐτὸς ὁ διδάσκων στραφεὶς διδάσκῃ ἄλλην διδαχὴν εἰς τὸ καταλῦσαι, μὴ αὐτοῦ ἀκούσητε· εἰς δὲ τὸ προσθεῖναι δικαιοσύνην καὶ γνῶσιν Κυρίου, δέξασθε αὐτὸν ὡς Κύριον. Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν κατὰ τὸ δόγμα τοῦ εὐαγγελίου, οὕτω ποιήσατε. Πᾶς δὲ ἀπόστολος ἐρχόμενος πρὸς ὑμᾶς δεχθήτω ὡς Κύριος· οὐ μενεῖ δὲ ἡμέραν μίαν· ἐὰν δὲ ᾖ χρεία, καὶ τὴν ἄλλην· τρεῖς δὲ ἐὰν μείνῃ,

XI.—Whoever cometh and teacheth you all this aforesaid, receive him. But if the teacher himself, turning aside, teach other doctrine unto destruction, give not ear to him; but if unto the promotion of righteousness and knowledge of the Lord, receive him as the Lord. And with regard to apostles and prophets, do with them according to the ordinance of the Gospel. Let every apostle who cometh to you be received as the Lord. He shall not overstay one day, though, if need be, the next;

ψευδοπροφήτης ἐστίν. Ἐξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰμὴ ἄρτον ἕως οὗ αὐλισθῇ· ἐὰν δὲ ἀργύριον αἰτῇ, ψευδοπροφήτης ἐστί. Καὶ πάντα προφήτην λαλοῦντα ἐν πνεύματι οὐ πειράσετε οὐδὲ διακρινεῖτε· πᾶσα γὰρ ἁμαρτία ἀφεθήσεται, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθήσεται. Οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστίν, ἀλλ' ἐὰν ἔχῃ τοὺς τρόπους Κυρίου. Ἀπὸ οὖν τῶν τρόπων γνωσθήσεται ὁ ψευδοπροφήτης καὶ ὁ προφήτης. Καὶ πᾶς προφήτης ὁρίζων τράπεζαν ἐν πνεύματι, οὐ φαγεται ἀπ' αὐτῆς, εἰδὲ μήγε ψευδοπροφήτης ἐστί· πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν, εἰ ἃ διδάσκει οὐ ποιεῖ, ψευδοπροφήτης ἐστί. Πᾶς δὲ προφήτης δεδοκιμασμένος, ἀληθινός, ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν ὅσα αὐτὸς ποιεῖ, οὐ κριθήσεται ἐφ' ὑμῶν· μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν· ὡσαύτως γὰρ ἐποίησαν καὶ οἱ ἀρχαῖοι προφῆται. Ὃς δ' ἂν εἴπῃ ἐν πνεύματι· Δός μοι ἀργύρια ἢ ἕτερά τινα, οὐκ ἀκούσεσθε αὐτοῦ· ἐὰν δὲ περὶ ἄλλων ὑστερούντων εἴπῃ δοῦναι, μηδεὶς αὐτὸν κρινέτω.

but if he remain three days he is a false prophet. And let not the apostle, on departing, take aught save bread till he come to a stopping place; and if he ask money he is a false prophet; and the prophet that speaketh in the spirit you shall not question nor judge, for every offence shall be forgiven, but this offence shall not be forgiven. Not every one that speaketh in the spirit is a prophet, unless he have the ways of the Lord. By their ways then shall the false prophet and the prophet be known. And no prophet who in the spirit appointeth a feast eateth thereof, unless he be a false prophet; and any prophet, who teacheth the truth, if what he teacheth he do not, is a false prophet. But no prophet approved, true, working for the world's mystery of the church, but not teaching to do what things he doeth, shall be judged by you, for with God he hath judgment: for so too did the prophets of old. And whoso saith, in the spirit, give me moneys or other things, you shall not hearken to him; but if for others in straits he say give, let no one judge him.

Κεφ. ιβ'. Πᾶς δὲ ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου δεχθήτω, ἔπειτα δὲ δοκιμάσαντες αὐτὸν γνώσεσθε· σύνεσιν γὰρ ἕξετε δεξιὰν καὶ ἀριστεράν. Εἰμὲν παρόδιός ἐστιν ὁ ἐρχόμενος, βοηθεῖτε αὐτῷ ὅσον δύνασθε· οὐ μενεῖ δὲ πρὸς ὑμᾶς εἰ μὴ δύο ἢ τρεῖς ἡμέρας, ἐὰν ᾖ ἀνάγκη. Εἰ δὲ θέλει πρὸς ὑμᾶς καθῆσαι, τεχνίτης ὤν, ἐργαζέσθω καὶ φαγέτω· εἰ δὲ οὐκ ἔχει τέχνην, κατὰ τὴν σύνεσιν ὑμῶν προνοήσατε, πῶς μὴ ἀργὸς μεθ' ὑμῶν ζήσεται χριστιανός. Εἰ δ' οὐ θέλει οὕτω ποιεῖν, χριστέμπορός ἐστι· προσέχετε ἀπὸ τῶν τοιούτων.

XII.—Let every one that cometh in the name of the Lord be received, and then by testing you shall know him, for you shall have understanding right and left. If he that cometh be a wayfarer, help him as much as you may: he shall not tarry with you save two or three days if need be. But if he would abide among you, being an artisan, let him labor and eat; but if he have no trade provide according to your judgment, that no idler may live as a Christian among you. If he will not act thus, he is a trafficker in Christ. Beware of such.

Κεφ. ιγ'. Πᾶς δὲ προφήτης ἀληθινός, θέλων καθῆσαι πρὸς ὑμᾶς, ἄξιός ἐστι τῆς τροφῆς αὐτοῦ. Ὡσαύτως διδάσκαλος ἀληθινός ἐστιν ἄξιος καὶ αὐτός, ὥσπερ ὁ ἐργάτης, τῆς τροφῆς αὐτοῦ. Πᾶσαν οὖν ἀπαρχὴν γεννημάτων ληνοῦ καὶ ἅλωνος, βοῶν τε καὶ προβάτων λαβὼν δώσεις τοῖς προφήταις· αὐτοὶ γάρ εἰσιν οἱ ἀρχιερεῖς ὑμῶν. Ἐὰν δὲ μὴ ἔχητε προφήτην, δότε τοῖς πτωχοῖς. Ἐὰν σιτίαν ποιῇς, τὴν ἀπαρχὴν λαβὼν δὸς κατὰ τὴν ἐντολήν. Ὡσαύτως κεράμιον οἴνου ἢ ἐλαίου ἀνοίξας, τὴν ἀπαρχὴν λαβὼν δὸς τοῖς προφήταις· ἀργυρίου δὲ καὶ ἱματισμοῦ καὶ παντὸς κτήματος λαβὼν τὴν ἀπαρχὴν ὡς ἄν σοι δόξῃ, δὸς κατὰ τὴν ἐντολήν.

XIII.—Every true prophet that would abide with you is worthy of his sustenance. Similarly, a true teacher also, like the workman, is worthy of his sustenance. Every first-fruit, therefore, of the wine-press and the threshing-floor and of oxen and sheep thou shalt take and give to the prophets, for they are your high-priests. But if you have no prophet, give to the poor. If thou make a baking, take the first-fruit and give according to the commandment. In like manner, on opening a jar of wine or oil, take the first-fruit and give to the prophets; and of money, and raiment, and of every possession take the first-fruit, as may seem right to thee, and give according to the commandment.

Κεφ. ιδ'. Κατὰ κυριακὴν δὲ Κυρίου συ-

XIV.—Coming together on the Lord's

ναχθέντες κλάσατε ἄρτον καὶ εὐχαριστήσατε προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾖ. Πᾶς δὲ ἔχων τὴν ἀμφιβολίαν μετὰ τοῦ ἑταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὗ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν· αὕτη γάρ ἐστιν ἡ ῥηθεῖσα ὑπὸ Κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαράν· ὅτι βασιλεὺς μέγας εἰμί, λέγει Κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσι.

day break bread and give thanks, confessing your transgressions that your sacrifice may be pure. And let no one who has a dispute with his fellow approach with you until they be reconciled, lest your sacrifice be profaned, for this is the sacrifice spoken of by the Lord: In every place and time bring to me a clean sacrifice, for I am a great King saith the Lord, and my name is wonderful among the nations.

Κεφ. ιε'. Χειροτονήσατε οὖν ἑαυτοῖς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ Κυρίου, ἄνδρας πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθεῖς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων. Μὴ οὖν ὑπερίδητε αὐτούς· αὐτοὶ γάρ εἰσιν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων.

Ἐλέγχετε δὲ ἀλλήλους μὴ ἐν ὀργῇ, ἀλλ' ἐν εἰρήνῃ, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ· καὶ παντὶ ἀστοχοῦντι κατὰ τοῦ ἑτέρου μηδεὶς λαλείτω μηδὲ παρ' ὑμῶν ἀκουέτω, ἕως οὗ μετανοήσῃ. Τὰς δὲ εὐχὰς ὑμῶν καὶ τὰς ἐλεημοσύνας καὶ πάσας τὰς πράξεις οὕτω ποιήσατε, ὡς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν.

XV.—Choose for yourselves bishops and deacons worthy of the Lord, men meek and not avaricious, and true and proved, for they too perform for you the functions of prophets and teachers. Therefore despise them not, for they are the ones among you honored with the prophets and the teachers.

Reprove one another not in wrath but in peace, as you have it in the Gospel. And whoever commits offence against another, let none speak to him, nor let him be a listener among you till he repent. But all your prayers and all your acts so perform as you have it in the Gospel of our Lord.

Κεφ. ις'. Γρηγορεῖτε ὑπὲρ τῆς ζωῆς ὑμῶν· οἱ λύχνοι ὑμῶν μὴ σβεσθήτωσαν, καὶ αἱ ὀσφύες ὑμῶν μὴ ἐκλυέσθωσαν, ἀλλὰ γίνεσθε ἕτοιμοι· οὐ γὰρ οἴδατε τὴν ὥραν, ἐν ᾗ ὁ Κύριος ἡμῶν ἔρχεται. Πυκνῶς δὲ συναχθήσεσθε ζητοῦντες τὰ ἀνήκοντα ταῖς ψυχαῖς ὑμῶν· οὐ γὰρ ὠφελήσει ὑμᾶς ὁ πᾶς χρόνος τῆς πίστεως ὑμῶν, ἐὰν μὴ ἐν τῷ ἐσχάτῳ καιρῷ τελειωθῆτε. Ἐν γὰρ ταῖς ἐσχάταις ἡμέραις πληθυνθήσονται οἱ ψευδοπροφῆται καὶ οἱ φθορεῖς καὶ στραφήσονται τὰ πρόβατα εἰς λύκους καὶ ἡ ἀγάπη στραφήσεται εἰς μῖσος· αὐξανούσης γὰρ τῆς ἀνομίας, μισήσουσιν ἀλλήλους καὶ διώξουσι καὶ παραδώσουσι, καὶ τότε φανήσεται ὁ κοσμοπλάνος ὡς υἱὸς Θεοῦ καὶ ποιήσει σημεῖα καὶ τέρατα, καὶ ἡ γῆ παραδοθήσεται εἰς χεῖρας αὐτοῦ, καὶ ποιήσει ἀθέμιτα, ἃ οὐδέποτε γέγονεν ἐξ αἰῶνος. Τότε ἥξει ἡ κτίσις τῶν ἀνθρώπων εἰς τὴν πύρωσιν τῆς δοκιμασίας καὶ σκανδαλισθήσονται πολλοὶ καὶ ἀπολοῦνται, οἱ δὲ ὑπομείναντες ἐν τῇ πίστει αὐτῶν σωθήσονται ὑπ' αὐτοῦ τοῦ καταθέματος. Καὶ τότε φανήσεται τὰ σημεῖα τῆς ἀληθείας· πρῶτον, σημεῖον ἐκπετάσεως ἐν οὐρανῷ, εἶτα σημεῖον φωνῆς σάλπιγγος καὶ τὸ τρίτον ἀνάστασις νεκρῶν· οὐ πάντων δέ, ἀλλ' ὡς ἐρρέθη· Ἥξει ὁ Κύριος καὶ πάντες οἱ ἅγιοι μετ' αὐτοῦ. Τότε ὄψεται ὁ κόσμος τὸν Κύριον ἐρχόμενον ἐπάνω τῶν νεφελῶν τοῦ οὐρανοῦ.

XVI.—Watch for your life's sake. Let not your lamps go out, nor your loins be ungirt, but be ready, for you know not the hour in which our Lord cometh. Assemble oft, seeking the things pertaining to your souls, for the whole time of your faith will not avail you unless you be perfected in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for as lawlessness waxeth men will hate one another, persecute and betray, and then will appear the world seducer, like the son of God, and he will do signs and miracles, and the earth will be given into his hands, and he will do iniquities that have never been done from the beginning. Then the human creation shall come into the firing of trial, and many shall be made to stumble and shall perish, but they that abide in their faith shall be saved from this curse. And then shall appear the signs of the truth: first the sign of an opening in the sky; then the sign of a trumpet's voice; and third a resurrection of the dead, not of all, but as it hath been said: The Lord will come and all the saints with him. Then will the world see the Lord coming upon the clouds of heaven.

ALDEN'S MANIFOLD CYCLOPEDIA.

THE SPECIMEN PAGES which follow, including the two pages of illustrations, represent, approximately, the twenty volumes which are promised in ALDEN'S MANIFOLD CYCLOPEDIA—represent "approximately," but not, perhaps, *accurately*, because, it is proposed that, up to the latest practicable moment before issue, the plans of the work shall be modified and improved as experience, and the suggestions of correspondents, may indicate improvement to be possible. One object in presenting these specimen pages, now, is that we may have the benefit of any valuable suggestions which may come from the tens of thousands of readers and students who will see them, and who are specially competent to judge what will be most useful to them.

IT IS PROPOSED in this, probably the greatest single literary enterprise ever undertaken in this country, to publish the most *USEFUL* and *COMPLETE* work of reference which, in bulk, can be brought within the compass of an ordinary home library, and in cost within the reach of an ordinarily provident and aspiring day laborer. It may be safely assumed that the work, when issued, will not in any respect fall short of the indications of this prospectus, and, it is hoped that it may show many improvements upon it.

THE BASIS. Though essentially different in many respects from any publication which has preceded it, this work will be based, in a large degree, upon two others which have already won the acceptance of profound scholars, and of the large intelligent public, who have come so greatly to demand works of this character, viz.: *The Imperial Dictionary*, and *Chambers's Encyclopædia*. Neither of the works named (being of foreign production, and naturally better suited to the constituency for which they were especially compiled than to an American public), will be reprinted entire, but will be used in so far as they are found abreast with the most advanced scholarship of the day, and adapted to the special wants of the intelligent readers of this continent. In matters pertaining to America, and topics of especial interest to American readers, very great enlargement, as well as modification is found necessary —witness the nearly 18,000 topics in my formerly published Cyclopedia, The Library of Universal Knowledge, which were added to the 27,000 in Chambers's Encyclopædia.

AN ENGLISH DICTIONARY. THE IMPERIAL DICTIONARY, being the ripe production of the scholarship of England and Scotland, and based, as any such work necessarily is, upon all similar preceding compilations,—including the great works of Webster and Worcester, in their latest editions with supplements, and very largely exceeding both Webster and Worcester in the number of its entries and the amplitude of its treatment.—has been promptly accepted by scholars of all lands as the most complete and authoritative dictionary of the English language. The original edition of the IMPERIAL, upon which the last is based, was compiled by JOHN OGILVIE, LL.D.; the last edition was, until nearly completed, under the sole editorship of JAMES HUNTER. Shortly preceding its publication in Great Britain, MR. HUNTER changed his residence from Glasgow, Scotland, to this country. After a brief residence here, he was engaged by the Lippincott Publishing House to revise Worcester's Unabridged Dictionary, and prepare its latest supplement, in connection with which his name has become well known in America. This last employment proved to be the cause of his name being omitted from the title-page of the Imperial Dictionary, where it would naturally have appeared:—the English publishers not being pleased that a rival American publication should have the benefit of the prestige which his name on the Imperial would have given it. Even the Imperial supplement, will be found, by comparison, to be derived almost entirely from MR. HUNTER'S supplement to Worcester. MR. HUNTER is now engaged upon the thorough revision and enlargement of the Imperial Dictionary for embodiment in THE MANIFOLD CYCLOPEDIA; it will be not only greatly enlarged, but in many important respects materially altered, and better adapted to the usage and special needs of this country. In the revision and in making the large additions, he will be aided by many able American scholars.

SIX OTHER LANGUAGES: THE MANIFOLD CYCLOPEDIA will include not only a larger and more complete dictionary of the English language than has heretofore appeared, but also a concise dictionary of the six other principal literary languages of the world:—Greek, Latin, French, German, Italian, and Spanish. In these languages, however, it is not proposed to cover the ground so elaborately as in the English dictionary, but rather to render the aid which the ordinary reader of English literature is likely to desire in the interpretation of the meaning, and in the pronunciation, of the foreign words which are so frequently found in extracts and quotations from classic and current foreign literature. The special student of foreign languages will, of course, continue to resort to the larger dictionaries of those languages, made for his special use; but even the most thorough student, as well as the ordinary reader, will find greatly convenient the concise, ready method of reference here given; and the association under one alphabet of the seven great literary languages of the world, will be found exceedingly helpful and interesting in many ways.

THE CYCLOPEDIA PROPER. A Cyclopedia of Knowledge and a Dictionary of Language are more closely related than has, probably, been thought by others than those who make frequent use of them together. The Imperial Dictionary is, in reality, a greater Cyclopedia of general knowledge than any work published until within comparatively recent years; and Chambers's Encyclopædia of Knowledge is, in large measure, an elaborate dictionary, covering the most important and most used words of the English language. Merging the two, in one grand compilation, will not, as a consequence, proportionately increase the bulk of the new work, the matter of their contents being largely duplicated, and being in that degree reduced by the merging. The unification of these two works, and their encyclopedic revision and enlargement, in all matters aside from the special province of the dictionary proper which is under MR. HUNTER'S charge, will be under the special editorship of RICHARD GLEASON GREENE, whose former successful work as editor-in-chief of the Library of Universal Knowledge, and the American Additions to Chambers's Encyclopædia, amply testifies to his scholarship, skill, and special fitness for the work now in hand.

The rapid progress of knowledge in recent years, and which is not slackening, renders the most vigilant, thorough, and continual editing of an encyclopædia necessary; a work five years issued becomes antiquated. Hardly a day, even, passes which does not, through the medium of new books, and the periodical literature which is teeming monthly, weekly, and daily from ten thousand printing presses, add to the sum of human knowledge; and to the latest phases of knowledge, is it especially important that all who aim to keep abreast with the times should have ample access through confidently reliable sources. It is proposed that THE MANIFOLD CYCLOPEDIA shall be more thoroughly alive

to all this progress than has been any preceding compilation. Mr. Greene's rare industry and safe judgment will be supplemented by an ample corps of able writers and specialists, including trained workers from the former editorial staffs of the Library of Universal Knowledge, and Appleton's and Johnson's Cyclopedias.

PROFUSE ILLUSTRATIONS. The English edition of Chambers's Encyclopædia and The Imperial Dictionary are both very elaborately and very judiciously illustrated; the former containing nearly 3,500, and the latter over 3,000 engravings. Nearly all of these, in so far as they are not duplicates in character, and many others, will be included in THE MANIFOLD CYCLOPEDIA. They will be grouped on pages, as indicated by the specimen pages shown, and arranged systematically through the work at intervals of a few pages, where reference to them will be most convenient. The value of illustrations for elucidating the text and clearly indicating the knowledge sought to be conveyed, is universally acknowledged. The reasons for arranging them in the manner presented, instead of embodying them in the pages of the text, as commonly is done, are various: —the cost of the work can thus be greatly reduced; its attractiveness in some measure enhanced; and its readiness of consultation will be hardly less; and (a vital point) the publication of a much *cheaper* edition, without the illustrations, bringing the great body of the knowledge given in the text within the reach of tens of thousands who cannot readily afford the better illustrated edition, is thus made possible.

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A-neu: Gr. *prep.* 1. Without. 2. Away from, far from. 3. Except; besides.

An-eu-az-ō: Gr. *v. t.* To honor with cries of evae.

A-neūch: *a. adv.* or *n.* Enough. [Scotch]

He that has just *aneuch* may soundly sleep.
Allan Ramsay.

An-euch o-mai: Gr. *v. dep.* To recall a prayer.

An-euk'tos, on: Gr. *a.* 1. Not wished for. 2. Not wishing or praying for.

An-eu-phē'me-ō, aneuphemēsō: Gr. *v. i.* To shout aloud with joy.

An-eu re-sis, eōs. Gr. *n. fem.* A finding out.

An-eu re-tos, on: Gr. *a.* Not found out, not to be found out.

An'eu-rin: d. abt. 570; famous Welsh bard, and chieftain of the Britons against the Saxons in the battle of Cattraeth. The terrible defeat of the Britons caused the migration of a multitude of them to their kindred race in Wales, where Aneurin is said to have found refuge at the famous college of Cattwg. There he was treacherously slain by one Eiddin. His noble heroic poem of 900 lines on the battle of Cattraeth is extant, entitled *Gododin*; its authenticity has been proved by Sharon Turner. The poem *Odes of the Months* is no longer attributed to him. Dr. Owen Pughe argues to show that Aneurin was the same with the historian Gildas. See E. Jones, *Relicks of the Welsh Bards.*

An-eu-ris'kō, aneurēsō: Gr. *v. t.* To find out, to discover.

An'eū-rism: *n.* [Gr. *aneurysma*, a widening—*ana*, up, and *eurys*, wide.] A pulsating tumor produced by the dilatation of the coats of an artery; consisting of a sac or pouch, into which blood flows through an opening in an artery. The sac of an arterial A. may be formed in the first instance by one or more of the tunics of the vessel, generally the outer one, the two inner having given way. This is called a *true* A., in contradistinction to the *false*, in which the sac is formed of cellular tissue condensed by the blood flowing into it after a wound has been inflicted on the artery from without. Should the sac give way, and the blood escape among the tissues, the A. is said to be diffused. Mixed A. is when, the three coats of the artery being dilated, the inner and middle are ruptured by distension. Circoid A. is when the dilations are in groups. Varicose A. is when the sac communicates both with an artery and a vein; Aneurism of Varix, when these vessels communicate without any sac intervening: both of these are generally the results of bleeding being performed by non-professional persons. A. originating in a wound or injury is called Traumatic A. Men are more liable than women to A., especially men whose occupation involves strong or sudden muscular effort. Aneurisms prove fatal by their pressure on some important part, or by bursting and allowing a sudden escape of blood. They are cured by the deposit, within the sac, of fibrin from the blood—a result which the surgeon can promote by obstructing the artery above the A. by compression or by ligature; applying the latter close to the sac if the A. is of the "false" variety, but at a distance if it is the result of disease. Internal aneurisms are treated by those remedies which moderate the heart's action, as digitalis, etc. Iodide of potassium, dose from 5 to 30 gr., three times daily, is relied on by many. The prospect for recovery in A. is not good, tho there are infrequent cases in which recovery is spontaneous by the formation of a clot within the tumor.

An-eu-ris'mal: *a.* Pertaining to an aneurism; as, *an aneurismal* tumor.

Anévrismal (à-nè-vrēz-mal): Fr. *a.* Aneurismal.

Anévrisme (à-nè-vrēzm): Fr. *n. masc.* Aneurism.

A'-neu the: Gr. *prep.* 1. Without. 2. Apart from, far from. As an *adv.*: far away, distant, out of the way.

An-euth'e-tos, on: Gr. *a.* Not well placed; inconvenient.

An-eu-thȳ'nos, on: Gr. *a.* 1. Not having to render an account, irresponsible. 2. Guileless.

A-new' (a-nū'): *adv.* [Earlier *oncw*, prob. for *of new.*] Over again; in a new form; afresh; as, to arm *anew*; to create *anew.*

A-nĕx-ar': Sp. *v. t.* To annex, to join.

A-nĕx'i-dà''des: Sp. *n. fem. pl.* Things annexed.

A-nĕx'i-òn'': Sp. *n. fem.* Annexion.

A-nĕx'xo, xa: Sp. *a.* Annexed.

An'fächeln: Ger. *v. t.* To fan.

An'fächen: Ger. *v. t.* To blow into a flame.

An'fähren: Ger. *v. i. ir.* To drive, fly, or rush against.——: *v. t.* To carry up, to convey to. 3. To assail with harsh language, to rate.

An'fährt: Ger. *n. fem.* A landing-place.

An'fall: Ger. *n. masc.* Attack, assault; paroxysm.

An'fallen: Ger. *v. i. ir.* 1. To fall upon; to fall to unexpectedly.——: *v. t.* To assail.

An'fang: Ger. *n. masc.* Commencement, beginning.

An'fangen: Ger. *v. t. ir.* To begin, commence.——: *v. t.* To begin.

An'fänger: Ger. *n. masc.* A beginner.

An'fänglich: Ger. *a.* Incipient; original.——: *adv.* At first.

An'fangs: Ger. *adv.* In the beginning, at first.

An'fangs-büch'stâ-bē: Ger. *n. masc.* Initial letter.

An'fangs-grün'dē: Ger. *n. fem. pl.* Rudiments, first elements.

An-fâ-na-mĕn'to: It. *n. masc.* Incoherent speech, nonsense.

An-fa-nà'rè: It. *v. i.* To talk at random, to prate; to ramble.

An-fâ-na-tò'rè: It. A prater.

An-fà-ne-ggia'rè (djà'): It. *v. i.* To talk foolishly.

An-fa-nī'a: It. *n. fem.* Nonsense, prattle.

An'fassen: Ger. *v. t.* To lay hold of, seize, touch.

An'fechten: Ger. *v. t. ir.* To attack, assail; to trouble.

An'fĕch-tùng: Ger. *n. fem.* Vexation; opposition; temptation.

An'feīn-den (-fīn-): Ger. *v. t.* To bear ill-will to, to be hostile; to persecute.

An'feīn-dùng (-fīn-): Ger. *n. fem.* Persecution, enmity.

An'fèr-ti-gen: Ger. *v. t.* To make; to arrange, prepare.

An'fëss-eln: Ger. *v. t.* To fetter, to shackle.

An'feuchten (-foich-) Ger. *v. t.* To moisten.

An'feuchtung (-foich-): Ger. *n. fem.* Moistening.

An'feuern (-foi-): Ger. *v. t.* To inflame, fire, animate, encourage, excite.

An'feuerung (-foi-): Ger. *n. fem.* Act of kindling; animation.

An-fī'bi-ò: It. *a.* Amphibious.

An-fī bi-o, bi-a: Sp. *a.* Amphibious.

An-fi-bò-lo-ġī'a: It. *n. fem.* Amphibology.

An-fi-bò-lo-ġī'a (-hē'a): Sp. *n. fem.* Amphibology.

An-fī-bò-lo-ġī-ca-mĕn'tè: It. *adv.* Ambiguously.

An-fī-bo-lò'ġi-co: It. *a.* Ambiguous, doubtful.

An-fī on: Sp. *n. masc.* Opium.

An-fī schi (-shi): It. *n. masc. pl.* Amphiscians.

An-fī-tè à'tro: It. *n. masc.* An amphitheatre.

An-fī-tè-à'tro: Sp. *n. masc.* Amphitheatre.

An'flăm-men: Ger. *v. t.* To inflame; to animate.

An'flē-hen: Ger. *v. t.* To implore.

An'flĕt-schen (-shen): Ger. *v. t.* To show the teeth.

An'flick-en: Ger. *v. t.* To patch to.

An'flies-sen (-flēs-): Ger. To flow towards; to wash.

An'flös-sen: Ger. *v. t.* To float to; to cause to drift to.

An'flŭ-chen: Ger. *v. t.* To imprecate.

An'flŭg: Ger. *n. masc.* 1. Flight. 2. Sudden appearance and disappearance, as of color on the cheek; touch; tincture.

An'flŭss: Ger. *n. masc.* 1. Alluvion, what is added by alluvion. 2. Flowing against.

An'fôr-dern: Ger. *v. t.* To claim, to demand.

An'fôr-de-rŭng: Ger. *n. fem.* Claim, demand.

An-fós'sĭ, Pas-qua'le: 1729-95, b. Naples, d. Rome; Italian mus. composer; director of Italian Opera House, London, 1783; returned to Rome, 1787. His first successful opera was *L'Incognita Persequitate*; others of his works are *L'Avara, Il Curioso Indiscreto,* and *I Viaggiatori Felici.*

Anfractueux, se (ŏñ-frak-tŭ-ēu, z): Fr. *a.* Broken, rugged on all sides.

An-frăc'tŭ-ose: *a.* [See Anfractuous.] In *bot.* twisted or sinuous, as the anther of a cucumber.

Anfractuosité (ŏñ-frak-tŭ-ŏs-i-tā): Fr. *n. fem.* Anfractuosity.

An-frăc'tŭ-ŏs"i-ty: *n.* 1. The quality or state of being anfractuous or full of windings and turnings; tortuousness. "Upon the bottom of the sea, following its curvatures, declivities, and *anfractuosities*" *Kirby* —2. In *anat.* a sinuous depression like the depressions separating the convolutions of the brain.

An-frac'tŭ-ous: *a.* [L. *anfractus,* broken or bent round—*an* for *amb,* round, and *frango, fractum,* to break.] Winding; sinuous; roundabout, circuitous; spiral. "The *anfractuous* passages of the brain." *Smith.*

An-frăc'tŭous-ness: *n.* The state of being anfractuous.

An-frăc'tŭre†: *n.* A mazy winding; a turning. *Bailey.*

An-frac'tus, ūs: L. *n. m.* 1. A curving or bending; a circuit. 2. Digression.

An'frā-gē: Ger. *n. fem.* Inquiry, question, demand.

An'frā-gen: Ger. *v. i.* To inquire, to call for.

An-frăt'to: It. *n. masc.* A narrow place.

An'frĕs-sen: Ger. *v. t. ir.* To gnaw, to corrode. ——: *v. i.* To fill one's self with food.

An'frier-en (-frēr-): Ger. *v. i. ir.* To freeze to.

An'frisch-en (-frish-): Ger. *v. t.* To freshen, refresh.

An'frisch-ŭng (-frish-): Ger. *n. fem.* Encouragement, animation.

An'fü-gen: Ger. *v. t.* To join to, to add.

An'fühl-en: Ger. *v. t.* To touch; to feel.

An'fühl-ŭng: Ger. *n. fem.* Feeling, touching, handling.

An'führ-en: Ger. *v. t.* 1. To lead; to initiate; to instruct. 2. To impose upon, to deceive. 3. To quote, cite.

An'führ-er: Ger. *n. masc.* A leader, guide, instructor.

An'führ-er-eī (-ī): Ger. *n. fem.* Imposition, trickery.

An'führ-ŭng: Ger. *n. fem.* 1. Leading, command. 2. Imposition, deception. 3. Quotation.

An'füll-en: Ger. *v. t.* To fill, to replenish.

An'fŭrt: Ger. *n. fem.* A landing-place, wharf, quay.

An'gă-bē: Ger. *n. fem.* 1. Statement; sketch; first design. 2. Testimony; denunciation.

An'gäf-fen: Ger. *v. t.* To gape at.

An'gäh-nen: Ger. *v. t.* To yawn at.

An-gà-rà', Upper and Lower: two rs. in Asiatic Russia, govt. of Irkutsk. The U. A. rises in the mts. e. of Lake Baikal, and flows nearly 300 m. into the head of the lake. The L. A., sometimes called Upper Tungonska, flows out of the lake near its s. end, passes the town of Irkutsk, and after a course of 1100 m. joins the Yenisei; the current is very strong, forming several rapids; and much of the scenery is very beautiful.

An'ga-rī'a: It. *n. fem.* Forced service.

An-ga-rī'æ: see Fasts.

An-ga-rī-à'rē: It. *v. t.* To overtax, to extort tyrannically.

An-gā'ri-āte†: *v. t.* [See Angariation.] To exact forced labor from; to press into service; to impress. "That power of *angariating* men." *Marvell.*

An-găr'i-ā"tion†: *n.* [L. L. *angariatio,* business, from Gr. *anggareia,* the service of the *anggaros,* a mounted courier in Persia for carrying the royal despatches. A word of Persian origin.] The exaction of forced service; impressment to labor or service. "The Pope's continual *angariations* and extortions." *Speed.*

An-ga-rī-a-tō're: It. *v. t.* An executioner; an oppressor.

An-gàr-ĭl'las: Sp. *n. fem. pl.* 1. A hand-barrow. 2. Cruet-stands.

An'gär-ĭs: mt. in Palestine.

An'-gär-ĭs: city, the emporium of Bithynia.

An'ga-rō: Sp. *n. masc.* Smoke used as a signal.

An'gas, Caleb: 1782-1860; celebrated Yorkshire agriculturist, whose letters to the *Sun* newspaper in favor of free trade exerted much influence.

Angaziya [An-gä-zee'ya], *or,* Great Com'oro: see Comoro Isles.

Ange (ŏnzh), Fr. *n. masc.* 1. Angel, heavenly spirit. 2. Chain-shot. *Etre aux ——s:* To be overjoyed.

Ange, Francis: 1633-1767: planter in Penn., who lived 134 years.

Ange dĕ Săinte-Rŏ-sà-lie' (François [ŏnzh dĕ săñt ro-sa-lĭ] Raf-fard): 1655-1726: French Augustinian monk; compiled a hist. of the royal family.

Ange dĕ Săint-Joseph [ŏnzh de săñ-zhosef] (Jo'seph de la Brosse): 1636-97: French missionary of the barefooted Carmelites; labored in Persia; wrote *Pharmacopœia Persica,* 1681, and *Gazophilacium Linguæ Persarum,* 1684.

An"gè-är'tet: Ger. *a.* Innate.

An'gè-ben: Ger. *v. t.* 1. To recount; to specify; to mention; to adduce. 2. To denounce. 3. To present. 4. To conceive, plan.

An'gè-ber: Ger. *n. masc.* An author; informer; tattler; accuser.

An'gè-be-reī (-rī): Ger. *n. fem.* Denouncing; tattling.

An"gè-bīn'dè: Ger. *n. neut.* Present, gift, souvenir, keepsake.

An"gèb-līch: Ger. *a.* Pretended.

An"gè-bō'gen: Ger. *a.* Annexed.

An"gè-bō'ren: Ger. *a.* Inborn; innate.

An'gè-bōt: Ger. *n. neut.* First offer, as at a sale.

An"gè-deī'hen (-dī-): Ger. *v. t. ir.* To confer upon, to grant.

An"gè-dĕnk'en: Ger. *n. neut.* Remembrance.

Ange Gàr-dī-en [ŏnzh gar-de-ăn]: post vill. and parish, Montmorency co., Quebec, Can.; pop. 1049: on n. shore of the St. Lawrence; 10 m. below Quebec.

An"gè-hăng'è: Ger. *n. neut.* Appendage; an amulet.

An'gè-hen: Ger. *v. i. ir.* 1. To approach, advance. 2. To be in a tolerable state. 3. To begin. ——: *v. t.* 1. To begin. 2. To meet. 3. To concern, relate to. 4. To urge, appeal to.

An'gè-hĕnd: Ger. *adv.* Concerning.

An"gè-hö'ren: Ger. *v. i.* To belong to, to appertain.

An"gè-hö'rig (-rich): Ger. *a.* Belonging or related to.

An"gè-hö'rig-en: Ger. *n. fem. pl.* Relations, connections.

An-geī'o-: [Gr. *anggeion,* a vessel, a blood-vessel.] A prefix or initial element occasional-

ly used in terms relating to the vessels of an organized body, as *Angeiology, Angeiotomy.* In English compounds, however, it generally assumes the form of *Angio;* therefore for these and similar words see the corresponding entries beginning with *Angio,* as *Angiology, Angiotomy.*

Ān'ġel: *n.* Ill s Pl. 12, fig. 1. [L. *angelus,* Gr. *anggelos,* a messenger, from *anggellō,* to tell or announce.] 1. A messenger.

> The dear good *angel* of the spring,
> The nightingale. *B. Jonson.*
>
> The *angels* come and go, the messengers of God. *Stoddard.*

2. One of a class of superior spirits, represented as the immediate instruments of Divine Providence: see ANGELS.

> They had a king over them, which is the *angel* of the bottomless pit. Rev. ix. 11.

3. A person, generally a woman, of adorable qualities.

> Sir, as I have a soul, she is an *angel.* *Shak.*

4. A gold coin, formerly current in England, varying in value from 6*s.* 8*d.* to 10*s.*, so called from its bearing on its obverse a figure of the archangel Michael piercing a dragon. It continued to be coined down to the time of the Commonwealth.

> Cousin, away for England; haste before, and, ere our coming, see thou shake the bags of hoarding abbots; *angels* imprison'd I set thou at liberty. *Shak.*

Ān'ġel: *a.* Resembling angels; angelic. "In *angel* whiteness." *Shak.*

An'ġel, An'ġel (-hèl): Sp. *n. masc.* 1. Angel. 2. Bar-shot.

Aṅ'ġel: Ger. *n. fem.* 1. Fishing-hook; angle; hinge. 2. Pole of the earth.

Ān'ġel, JOHN: 16th c.: English Rom. Cath. priest, chaplain to King Philip and Queen Mary; published a treatise on the "real presence," *The Agreement of the Holy Fathers,* 1555.

An'ġe-la: It. *n. fem.* An angel—said of a woman.

An'ġe-là OF BRESC'I-A, *or,* **ANGELA MERI'CI:** 1470–1540: b. Desenzano on the lake of Garda; in youth entered a Franciscan convent; but later devoted herself to teaching little children, mostly in Brescia, where she founded an assoc. under the patronage of St. Ursula. This assoc., for teaching and aiding children and the poor and sick, afterward became strictly religious, and was confirmed, 1544, by Paul III. See URSULINES.

Ān'ġel-āġe: *n* Existence or state of angels. *Beau & Fl.*

Ān'ġel-āġe: *n* (*Angel* and *age.*) An age or period of life characterized by a certain character or certain acts. [Rare.]

> Why should you two
> That, happily, have been as chaste as I am, . .
> After that *angel-age* turn mortal devils! *Beau. & Fl.*

An'ġe-lāte: *n. Chem.* A salt of angelic acid.

Ān'ġel bēast: *la bête* (beast) was the name of a game of cards in which the stake was an angel or half-sovereign.

Ān'ġel-bĕd: *n.* An open bed without posts.

An'ġĕld (-gĕlt): Ger. *n. neut.* Earnest- or advance-money.

An'ġe-lē'ġen: Ger. *a.* Attended to with care.

An'ġe-lē'ġen-heīt (-hīt): Ger. *n. fem.* Concern, affair.

An'ġe-lē'ġĕnt-lich: Ger. *a.* Pressing, earnest. —: *adv.* Earnestly.

Ān'ġel-ĕt: *n.* 1. An old English gold coin, equal to half an angel. [See ANGELOT.]—2. A little or young angel. [Rare.]

> And with the noise of those subdued soundings the *angelet* sprang forth, fluttering its rudiments of pinions. *Lamb.*

An-ġe-lĕt'ta: It. *n. fem.* A little angel—said of a woman.

Ān'ġel-fish (*Squati'na an'gelus*): *n.* Illus. Pl. 12, fig. 2. A plagiostomous fish common on the s. coasts of Britain, remarkable for its extreme ugliness. It takes its name from the pectoral fins, which are very large, extending horizontally like wings when spread. It is also called *Monk-fish* and *Fiddle-fish.* It is very nearly allied to the sharks, connecting them with the rays, and was included by Linnæus in the genus *Squalus;* but it differs from both in the position of its mouth at the extremity of the head. See SHARK. It is very voracious, preying chiefly upon fishes. It attains a length of seven or eight feet and the body is broad and flattened horizontally. The head is nearly round, and broader than the body, from which it is separated by a very distinct neck; the mouth is extremely large, and at the extremity of the snout; the eyes are on the upper part of the head, and are very small; behind the eyes are large spout-holes; the skin is very rough, and covered with tubercles. The upper parts are of a gray color; the under parts, dirty white. The female is said to produce seven or eight young in spring and autumn. *S. aculata,* an allied species, occurs in the Mediterranean. On the s. coasts of America a species has been named *S. dumerili.*

Ān'ġel-gōld: *n.* 1. Gold used for coining angels, of a finer quality than crown-gold.—2. Gold coin stamped with the figure of an angel.

> Having *angel-gold,* strung on white ribbon, on his arm. *Fuller.*

Ān'ġel-hōōd: *n.* The state or quality of an angel; the angelic nature or character. *E. B. Browning.*

An'ġeli: Byzantine family of which several members were emperors of Constantinople.

An'ġeli, BUONAVENTURA [Bō-nà-vĕn-tû'-râ]: abt. 1500–76; b. Ferrara: Italian lawyer and historian; beside legal treatises, he wrote *Istoria della Città di Parma.*

An'ġe-lī, FI-LIP'PO: bef. 1600–abt. 1645; b. Rome: Italian painter of landscapes, one of the first to apply strict rules of perspective to such works; was invited to the court of Tuscany, 1612. His works are scarce and high-priced. From his early residence of a few years in Naples, he got the name Napolitano.

An'ġe-lī, GIU'LI-O CE'SA-RE: abt. 1570–1630: Italian painter, pupil of the Caracci. In the church of St. Agostino, Perugia, is a large picture by him.

An'ġe lī, GIU-SEP'PE: b. abt. 1615: Italian painter of altar-pieces and cabinet pictures.

An'ġe-lī, STEF'A-NO: 17th c.: Italian mathematician; teacher at Padua; advocate of the Copernican system.

An-ġē'li-a: myth.: dau of Mercury.

An-ġĕl'ic: *a.* [From *Angelica.*] Pertaining to, or derived from, angelica; as, *angelic* acid.

An-ġĕl'i-ca: *n.* Illus. Pl. 12, fig. 3. [From the supposed *angelic* virtues possessed by some of the species for not only were they believed to be a remedy against poison, the plague all kinds of infection, and malaria, but they were believed to be invaluable against witchcraft and enchantment.] A genus of plants of the natural order *Umbelliferæ* (q.v.), by some botanists divided into two: *A.,* and *Archangelica.* The species are mostly herbaceous and perennial, natives of the temperate and colder regions of the northern hemisphere. They have bipinnate or tripinnate leaves. WILD A. (*A. sylvestris*) is a common plant in moist meadows, by the sides of brooks, and in woods in Britain and

throughout many parts of Europe and Asia. The root is perennial, short, ringed, and branched; it is white within, and contains a yellow, milky juice. The stem is hollow, 1½–5 ft. high, often flecked with red; the umbel is convex. Garden A. (*A. Archangelica* or *Archangelica officinalis*) is a biennial plant, becoming perennial when not allowed to ripen its seeds. It has greenish flowers in almost spherical umbels. The stem is as high as a man. The fruit is long and straw-colored. The root is long and fus form, an inch or more in thickness, with thick, irregular rugose radicles. The whole plant, and especially the root, is aromatic and bitter, containing much resin and essential oil. The root is admitted into the pharmacopœia as an aromatic stimulant and tonic, and is used in nervous ailments, and in indigestion and flatulence. The root of *A. sylvestris* is sometimes substituted for it, but is much weaker.—Garden A. was formerly much cultivated for the blanched stalks, used as celery now is; but its cultivation for this purpose has long been almost entirely discontinued. The tender stalks and midribs of the leaves, candied, are still, however, a well-known article of confectionery, and an agreeable stomachic; the roots and seeds are employed in the preparation of gin and of "bitters." The plant is a very doubtful native of Britain, but is common in many parts of Europe, and even in Lapland and Iceland. The Laplanders not only use it as food, but regard the stalks roasted in ashes as an efficacious remedy in pectoral disorders. —The powdered seeds of the Wild A. are used by the country people in some parts of Europe to kill lice. Several species of A. are natives of North America; *A. triquinata* is a common field-plant in n. and w. United States.

> In his hands he carried
> *Angelicas* uprooted,
> With delicious fragrance
> Filling all the place. *Longfellow.*

An-ġĕl'ĭ-ca: post-vill. (and tp.), Allegany co., N. Y.; pop. 705: on Angelica creek, abt. 60 m. s.e. of Buffalo, on the line of the Rochester Nunda and Pennsylvania r.r.; has a bank, a newspaper, and a park.

An-ġĕl'ĭ-ca, or An-geli'na: woman's name, from Gr.; angelic, lovely. Fr. Angèle, Angeline, Angelique; It. Angelica, Agnola, Angiola; Ger. Angelica, Angelina.

An-ġĕl'ĭ-ca: woman's name in fiction. In Bojardo's *Orlando Innamorato* she is a beautiful infidel princess from farther Asia who captivates the leaders of the Christians besieged in Paris. She had a magic ring which might render the wearer invisible. Ariosto, in *Orlando Furioso*, continues the story; and Milton refers to her—"The fairest of her sex, Angelica."

An-ġel'ĭc-al-ly: *adv.* 1. In an angelic manner; like an angel. 2. By the instrumentality of angels. "Revelations *angelically* inspired." *Wither.*

An-ġĕl'ĭe-al-nĕss: *n.* The quality of being like an angel; angelic character or nature; excellence more than human.

An-ġe-lĭ-ca-mĕn'tè: It. *adv.* After the manner of an angel.

An-ġĕl'ĭc, An-ġĕl'ĭ-cal: *a.* Resembling, or belonging to, or partaking of, or suitable to, the nature and dignity of angels.

> Here, happy creature, fair *angelic* Eve. *Milton.*
>
> Others more mild,
> Retreated in a silent valley, sing,
> With notes *angelical*, to many a harp. *Milton.*

An-ġĕl'ĭ-ca-röōt: *n.* The root of the *Angelica officinalis.*

An-ġĕl'ĭ-ca-tree: *n.* American name of *Aralia spinosa*, nat. order Araliaceæ. [See Aralia and Araliaceæ.]

An-ġĕl'ie Doc-tor: see Aquinas, Thomas.

An-ġĕl'ie Hymn: see Gloria.

An-ġĕl'ĭ-cī, *s. pl.* [Plural of Lat. *angelicus* = angelic.] Chh. hist. The name given to an old Christian sect about A.D. 180 who greatly venerated angels, if indeed they did not attribute to them the creation of the world; not the same as the Angelites or Angelici of 400 yrs. later in Alexandria.

An-ġĕl'ĭ-cīze: *v. t.* To make angelic or like an angel. "Brian . . . resembled his father *angelicized* into childhood." *Miss Mulock.*

An-ġe'li-co: It. *a.* Angelical.

An-ġĕl'ĭ-co, Fra: see Fiesole.

An-ġĕl'ĭ-co, Mi'cha el An'ge-lo: d. 1697: Italian poet, b. Vicenza: for the last seven years of his life imp. poet at Vienna in the service of Emp. Leopold: pub. *Poesie Liriche*, 1665.

An-gel ic Order, The, (or **Guas-til'lines**): an order of maidens in Rom. Cath. Chh.; confirmed 1534 by Paul III., having been founded four years before by Countess Torelli, a widow in Guastalla. It was according to the rules of St. Augustine, was independent of the bishops, but subordinate to the Barnabites of Milan, whom the nuns accompanied on joint missions. Soon grave scandals arose; the name of the order was thought not to be justified by its behavior; and the joint missions were ended by secluding the nuns.

An'ġĕl'ĭ-fȳ: *v. t.* To make like an angel. "The soul . . . refined and *angelified*." *Farringdon.*

An-ġel-ī'na: (A female name from L. *angelus*, an angel.) An asteroid, the sixty-fourth found; discovered by Tempel, March 6, 1861.

An-ġĕl-ī'na: r. in e. Texas; length estimated 150 m.; rises in Smith co., flows s.s.e. into Neches R. a few miles n.e. of Woodville.

An-ġĕl-ī'na: co. in e. Tex.; 1059 sq. m.; pop. 5240—800 colored; lies between Angelina R. on the n.e. and Neches R. on the s.w., both navigable; has great extent of forest with great variety of trees; abounds in petroleum; produces corn, cotton, sugar-cane, rice, tobacco, beef, and pork: cap. Homer.

An-ġĕl-ī'na: woman's name: see Angelica.

An-ġel-ī'ni, Scip-i-o'ne: 1661–1729: b. Perugia, or Ascoli: Italian painter of flowers; much of his work, which was very skilful, was sold in Holland, France, and England.

An-ġé'li-o, or **degli** [dāl'yee] **An'ġe-lī,** Pi-e'tro (Petrus Angelius, or Bargæus): 1517–96: b. Barga, Tuscany: distinguished Latin poet; wrote an epic on the conquest of Jerusalem (*Syriados*, 1591) which was greatly admired, but is now criticised as of little worth: his poem on hunting, *Cynegeticon, vel de Venatione* (1562), is still commended. He was for many years prof. of belles-lettres at Univ. of Pisa, and with his scholars defended the city when besieged by Strozzi.

Angélique (ŏñ-zhĕ-lēk): Fr. *n. fem.* Angelica, lungwort.

Angélique (ŏñ-zhĕ-lēk): Fr. *a.* Heavenly, angelical.

An'ġe-līs, Do-men'i-co de: 1675–1719: Neapolitan biographer.

An'ġe-līs, Gi-rol'a-mo de: 1567–1623: b. Sicily; d. Japan: devoted Jesuit missionary; began labor in Japan, 1602; continued there in Japanese disguise for nine years after the expulsion of the Jesuits in 1614; was detected and burned alive: canonized by Pius IX.

An'ġe-līs, Pe'dro de: 19th c.; b. Italy; resided

at Buenos Ayres. His history in Spanish (7 vols.) of the provinces of Rio de la Plata, *Coleccion de obras y Documentos relativos*, etc., began to appear 1836.

Angelis (on zhā-lēs'), Pi-erre: 1685–1734; b. Dunkirk; d. Rennes: French painter of landscapes with figures, also of conversation-pieces; resided in England from abt. 1712 till 1728, when he went to Rome, where his works were eagerly sought for; returned from Italy and settled at Rennes, where he died. Horace Walpole said of him: "His manner was a mixture of Teniers and Watteau, with more grace than the former, more nature than the latter."

An'gel Island: 800 sq. acres; in the harbor of San Francisco, 5 m. n. of the city; in Marin co., Cal.; has a post-office and military post (Camp Reynolds), and abundance of brown sandstone suitable for building.

Ān'gel-īte: *n.* [So called from *Angelium* in Alexandria, where the first meetings were held.] *Eccles.* One of a sect of heretics, near the close of the fifth century, who held the persons of the Trinity not to be the same, nor to exist by their own nature, but each to be a God, existing by participating of a deity common to them all.

Ān'gel-īze: *v. t.* To make an angel of; to raise to the state of an angel.

It ought not to be our object to *angelize*, nor to brutalize, but to humanize man. *W. Taylor.*

An'gell, James Bur'rill, ll.d.: Pres. of Univ. of Mich.; b. Scituate, R. I., 1829, Jan. 7; graduated at Brown Univ., 1849; travelled and studied in Europe, 1851–53; prof. of modern languages and literature, Brown Univ., 1853–60; ed. *Providence Daily Journal*, 1860–66; pres. of Univ. of Vt. for five years; declining, 1869, the presidency of the Univ. of Mich. which in 1871 he accepted; appointed U. S. minister to China, 1880. He has made valuable contributions to *North American Review* and other periodicals.

An'gell, John: d. 1655; b. Gloucestershire, near the end of 16th c.: Puritan divine; pub. *The Right Government of Thoughts* (London, 1659), also *Four Sermons.*

An'gell, John: 18th c.: Eng. writer; pub. a treatise on stenography, London, 1758: exemplified his system by illustrating an *Essay on Prayer* which he pub. 1761, with specimens of public prayers as delivered by several eminent dissenting ministers in London. His system was a slight variation from that of William Mason.

An'gell, Jo'seph Kin'ni-cut: 1794–1857; b. Providence, R. I.; d. Boston: writer on law; graduated at Brown Univ., 1813; ed. *U. S. Law Intelligencer and Review*, 1828–31; for years a reporter of the R. I. Supreme Court; pub. *Common Law in Relation to Water-courses*, *Right of Property in Tide-waters* (1826), *Law of Private Corporations Aggregate* (jointly with Samuel Ames), *Liabilities and Rights of Common Carriers*, *Law of Fire and Life Insurance*; etc. His work was highly praised by Chancellor Kent and Lord Brougham.

Ān'gel-līghts (-līts): *n. pl.* [Probably a corruption of *angle-lights.*] In a perpendicular window, triangular upper lights, next to the springing.

Ang'eln: Ger. *v. t.* To angle.

Ang'ĕln, or **Ang'len** [L. *Anglia Minor*, Dan. *Angel*]: dist. of Prussia, in Schleswig; abt. 330 sq. m.; pop. abt. 50,000; borders on the Baltic; preserves the name of the Low-German tribe of Angles who colonized, and gave name to, England. The inhabitants are noted for industry, health, and good morals. See Angles.

An'gel-ō: It. *n. masc.* An angel.

An'gē-lō: man's name in fiction. In Shakespeare's *Measure for Measure*, A. is deputy of Vincentio, seemingly upright, but base at heart, whose evil designs against Isabella are unmasked and checked. Another A. appears in Shakespeare's *Comedy of Errors.*

An'gē-lo, Jacopo [Yā-kō-pō'] di: 14th and 15th c.; b. Scarperia, Tuscany: Greek scholar; studied at Venice abt. 1395; apostolical sec. under Pope John XXII., 1410; aided largely in introducing Greek scholarship into Italy.

An'gē-lo, Mi'cha-el: see Michel Angelo.

Angelo [An'hā-lō], Pe'dro: 15th c.; has been called "the first good engraver of Spain"; engraved portraits for books, notably one of Pedro Gonzalez de Mendoza, the "Grand Cardinal."

An'ge-lō'ben: Ger. *v. t.* To promise solemnly; to vow.

An'ge-lōb'niss: Ger. *n. neut.* A vow.

An'gē-lo dī Clăr-à'sī-ō: d. Conti, 1495: Franciscan monk; famous casuist; wrote a summary of cases of conscience, *Summa Angelica*, pub. Venice, 1487, and printed ten times before 1499.

Ān'gel of the Chŭrch [see Rev. ii. 1, etc.]: This designation, somewhat disputed among Biblical scholars, is now commonly understood to refer to the presiding bishop (elder, or pastor) of the church in a city, as being the messenger (or angel) of and for that church. The Roman and Anglican view is that the A. was a diocesan bishop as now known, which is argued from Gal. i. 8, iv. 14, and from utterances of Augustine, Jerome, and Ambrose. Some have supposed that the A. was really an angel having charge of the church; others, that the A. was merely the church personified.

Ān'gel of the Schōōls: see Aquinas, Thomas.

Ān-gel-ŏl'o-gy: *n.* [*Angel*, and Gr. *logos.*] Doctrine as to angels; that part of theology that treats of angels; a discourse on angels.

Some . . . urge that the *angelology* of the New Testament was a Persian tradition. *H. Reynolds.*

Ān-gel-ŏl'a-try: *n.* [Gr. *anggelos*, an angel, and *latreïa*, service.] Worship of angels.

An-gē-lō'nī, Fran-ces'co: b. at Terni, bef. 1575; d. at Rome, 1652: antiquary and numismatologist; sec. to Card. Aldobrandini; wrote, among other works, *Istoria Augusta* and *Histoire Médallique des Empereurs Romains.*

An-gē-lō'nī, Lu-i'gi: 1758–1842; b. Frosinone, d. London: Italian politician; a member of the government of the Roman republic at the time of the French revolution; removed to Paris, 1799; was in the conspiracy of Ceracchi and Tobino-Lebrun against Bonaparte, 1801; was imprisoned ten months; and in 1823 banished from France. He pub. a work on the life and writings of Guido d' Arrezzo.

Ān-gel-ŏph'a-ny: *n.* [*Angel*, and Gr. *phainō*, to appear.] The manifestion of an angel or angels to man by actual appearance.

If God seeks to commune more fully with a man, his messenger appears and speaks to him. The narratives of such *angelophanies* vary in detail. *Prof. W. R. Smith.*

An'gel-ōt: *n.* [Fr., from L. L. *angelotus*, dim. of L. *angelus*, an angel.] 1. An ancient English coin, of the value of half an angel, struck at Paris while under the dominion of England: so called from the figure of an angel supporting the escutcheon of the arms of England and France.—2. A small rich sort of cheese made in Normandy, so called because it formerly bore the figure of the coin, probably to indicate its price.—3. An instrument of music somewhat resembling a lute.

For elegance he strung the *angelot*,
Made rhymes thereto. *R. Browning.*

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